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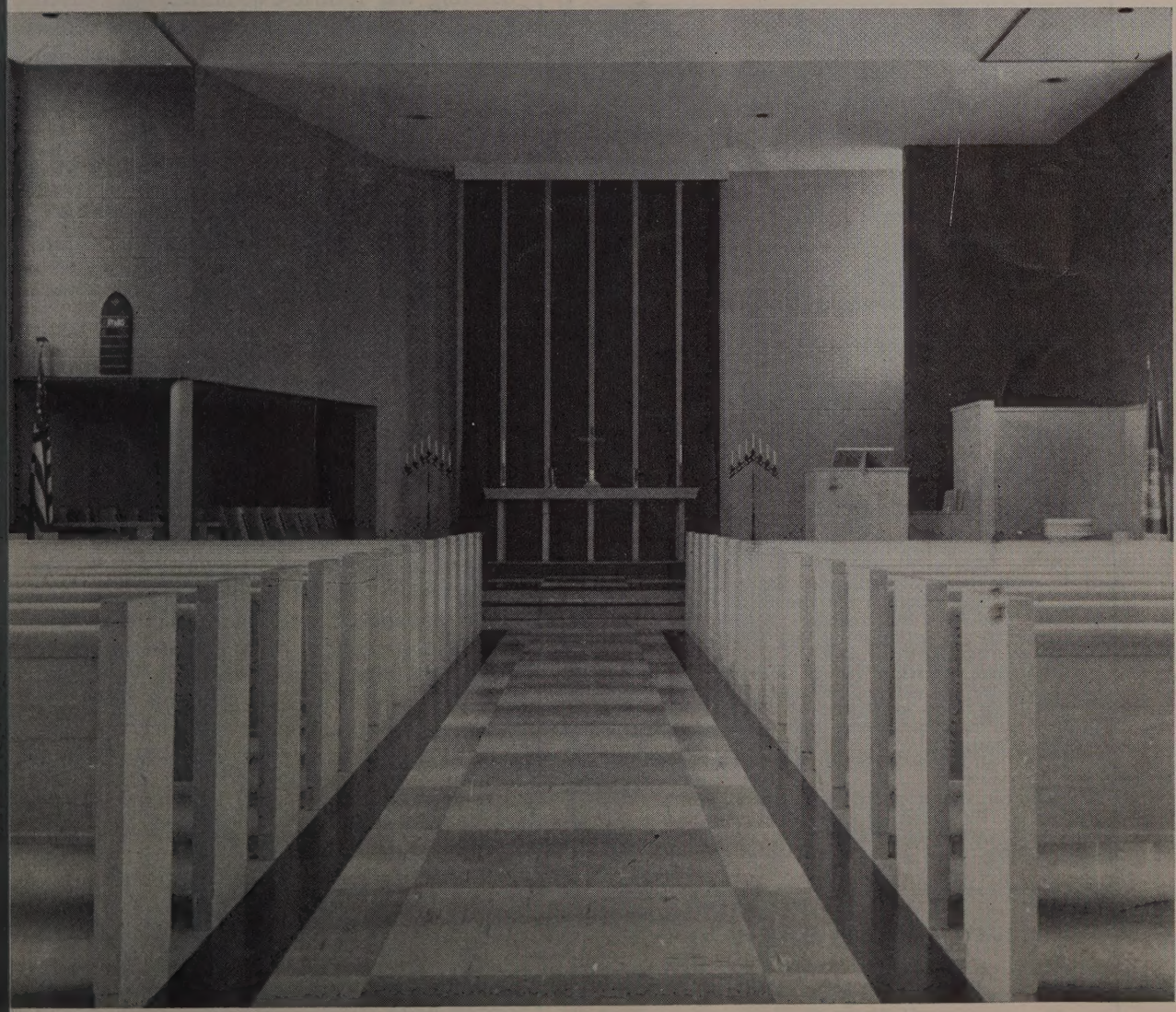
THE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



Volume CXXXIX April, 1957 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

April, 1957 — No. 4

The cover shows the sanctuary of the new **First Universalist Church of Worcester,** Massachusetts. This contemporary functional building was formally dedicated last November. In addition to the beautiful sanctuary the church has well-arranged educational and recreational facilities.

Deborah Hart, a member of the Universalist Church of North Attleboro, Massachusetts and a leader in parish youth work, is the author of the heartening statement, **What This Church Means to Us.**

Harmon M. Gehr, minister of Throop Memorial Universalist Church, Pasadena, California, documents his contention that **Liberal Religion Is Generous Religion** with both wit and wisdom.

Mervin C. Helfrich, minister of the Universalist Church of Glen Ridge, East Orange, New Jersey, raises some of the questions involved in the discussion of the authoritarian or free religious approach to church fellowship in his essay, **If Universalists Decide for Freedom.**

William Wallace Rose says. **We Live by Faith, and Cannot Help It.**

Elizabeth Holden Baker has done a most useful review and commentary on Edith Hunter's book, **The Questioning Child,** in this number. We believe it of sufficient importance to parents and teachers to merit the entire book review page.

What This Church Means to Us

Deborah Hart

From the goodly number of Youth Sunday addresses sent to our office, we have selected the following statement because it embodies explicitly and in clear-cut language the basic ideas implicit in most of our youth messages. We are proud of our young people and regret that space limitations prevent printing more than one youth sermon. — E.H.L.

ON this day, which has been set aside for young people to lead the whole church in worship and thought, my assignment was to preach a sermon. I cannot do this: I am unable to preach and I am unable to give a sermon. I am certainly not qualified to give instruction on religion or morals, nor am I able to proclaim from the Gospel. All I can do is to tell you what is in the hearts of the youth of your church, and what is in my own heart as a representative of that group.

I stand before people much older and much wiser than I, yet I think you are interested in the things that seem important to the young people of your church. We would like to share them with you.

It is difficult for young people to express themselves. We feel deeply. Yet, universally, we find it hard to put feelings into words. We couldn't possibly tell you just how much our family means to us because of the many emotions which are tied up into such a thing as family love. In the same way, it is difficult to tell you just what our church means to us. It means the *people* we have known here, the *feelings* we have about those people, the *experiences* we have had together as a group, the things we have planned together, the things we have learned about life and religion, and all the *hopes* and *plans* we have for the future. It isn't any easier to put our finger on each one of these things than it is to point out family feelings because so many of them are so deep down in our hearts that we hardly know that they are there.

However, some things are very clear when we really sit down and pull them out into the open. For instance, each one of us remembers the many ways in which you folks have given so freely of your time and money to see that we could get good leadership. This help has been steady and constant. We remember the teachers in our Church School. We remember the parties and the get-togethers. We remember working together for Christmas pageants. We appreciate the fellowship and the harmony of working and singing together now in the church choir. We remember that you people are the ones who gave us the understanding and leadership we needed when we were growing up in the Church School. We remember, also, that, when you thought we were ready, it was you people who permitted us to share with you the responsibility of guiding your children in the Church School. You have also permitted us to share in the church service itself by singing in the choir, serving as ushers, and on Youth Sunday, by occupying the pulpit. We are grateful for this participation and for the fact that you recognize us by giving us responsibility. Many times, young people are blamed for lacking responsibility. I don't think that the youth of this church can be so dubbed. We think that, through the proper guidance, we have been taught responsibility, and that a great deal of this teaching has come from the fact that the people of this church have been and are willing to recognize the desire of youth to share.

We hope that we have shown you that we appreciate this sharing. We have earnestly tried. We realize that true happiness has to be a give-and-take proposition, and that we, as a group, are happier when we are giving.

You might ask specifically, What have we done? We could list a number of things, such as helping to clean the sanctuary, painting rooms, waiting on table, and contributing toward the building fund. To us, *this list is incidental* to the character building which went on while we were carrying on these tasks in which we gave not only of our labor, but of our will.

Now, to talk about the things which are a bit harder to put our fingers on. What does this church itself mean to us? In order to put these thoughts into words, each member of this group contributed something, and I have the difficult task of trying to tell you so that you will understand. In the first place, we all agreed that *this church was a place where each of us felt free to ask questions,* questions we wanted to ask. Whatever we wondered about, we could talk about. This is important to us. What is *more* important, though — is the fact that *if we didn't agree with the answer which was given to us, we could keep our own thoughts and continue to go forward and learn more.* This freedom of thought is one of the things which makes our church different. No two people have the same thoughts or the same feelings — because no two people ever have exactly the same experiences. Therefore, it is impossible for all of us to see things the same way. We like this freedom to be ourselves. We like this freedom we have in making our own decisions. Yet, we like and we *need* the guidance which this church has given us in seeking the Truth.

This last word brings me to another thing that the people of this church have offered its youth. You have taught us something about the Bible. In so doing, you have taught us to find truth about ourselves and about life from it. You have taught us that there is truth and stability in the orderliness of the Universe, and that there is an everlasting search for truth. You have taught us to seek the truth, not because someone has said something is true, but because *truth is in all knowledge.* We like this religion that you have offered to us: a religion not made up of *fantastic beliefs which we cannot understand, but a religion that teaches us how to live, how to get the best out of life.*

One important phase of our youth group is learning how to talk over problems together and think them out together with the possibility of solving some and helping others on the road to searching truth for themselves. It seems to us that it is a far better challenge to learn how to live in the right way than it is to have a religion which is based on fear, fear of what might happen to us in an unknown future.

We think that the job of the church is to bring good to people wherever they are, and to welcome everyone into fellowship no matter who he is or what he believes. When there is so much talk everywhere today about bigotry and narrow-mindedness, we are most grateful that we have been taught by our parents, and by our church, and by the leaders of this church that each one of us has his share of work to do in th world to bring about the Fellowship of Man. I wa you people to know that each one of us is most grat ful that he has this firm and solid foundation religious belief in his heart. As young as some of are, we have found that this training has helped with our sense of values when we have had to thi about the many deep-seated problems that are faci our world today.

I should like to close by giving a little person anecdote, which, in some small way, might sa "Thank you" to our minister, Mr. Baughan.

I am not able to speak in such a way that peop might leave this sanctuary the better for having hea me, but one day I left this Church so impressed by sermon that I have never forgotten it.

I listened to our preacher's interpretation of th Story of Ruth, and, ever since, Ruth has personifie all the fine things that a woman ought to be. H life was a test of character, a test of carrying out a the fine principles that we, as Christians, have bee taught. Her life seemed to be a wonderful patte after which to try to shape one's life. Her story r minded me of a few words from Longfellow's poe *A Psalm of Life,* which I had to memorize in th seventh grade: "footprints in the sands of time." Th beautiful life story of adversity and courage has le such a deep imprint that it will never be erased. An so, I have had these thoughts because our minist was able to tell the story in a way that it reached m Because I was uplifted, perhaps others my age als may have been, and so I have tried to tell you another reason why this church means so much to m

The youth of this church is grateful for the oppo tunity of occupying this pulpit. I hope, in speakin for the group, that I have been able to make yo understand why we like this church and why we wa to share with you in carrying on. We hope that yo will always be here with your good friendship an with your understanding. We hope that when comes our time to encourage youth, that we will b able to follow the pattern that you people have se for us. So, we say *"thank you"* to everyone of th Church, to our minister, and to the leaders of th Youth Fellowship, for giving us something *wort while.*

THE UNIFIED APPEAL
makes possible the
SPREAD OF UNIVERSALISM
Send check to
THE UNIVERSALIST CHURCH OF AMERICA
18 Beacon Street, Boston 8, Mass.

Persons and Events

What kind of persons?

What kind of events will they bring to pass?

ur help now or your neglect will determine the answer. War Peace in the Middle East depends on your help to clothe, feed d teach these children. Governments cannot do the job without help of church folk.

A ragged, forlorn Arab refugee youngster in one of the border villages anxiously surveys the prospects of the day. Is there a chance of getting a less tattered dress — or perhaps a pair of shoes — or, better still, a welcome hot meal?

The Universalist Service Committee has issued call for clothing, shoes and blankets, which are dly needed by Arab refugees of all ages in the ddle East. Under a special arrangement with the American Middle East Committee, materials may be shipped directly to the Middle East Collection Warehouse, 2331, Twelfth Avenue at 133rd Street, New York, N. Y. Materials may also be brought to the Universalist Collection Warehouse, Main Street, Waltham, Mass. The United Nations has agreed to pay the costs of ocean freight for the Universalist shipment since the U.N. does not collect clothing. The first Universalist shipment of about four tons is already en route to the Middle East where it will be distributed by U.N. officials in Lebanon, Palestine and Gaza Strip refugee camps.

Here, near the Dead Sea in Jericho, several thousands of children idle their time away in the almost unbearable desert heat.

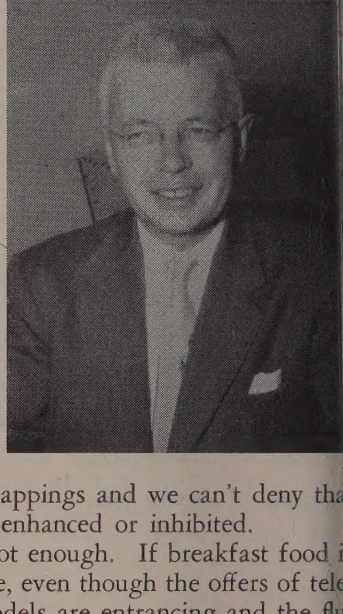
Amerco, Inc.

The above photograph by Amerco, Inc. of a ragged Arab youngster illustrates the needs of some nine hundred thousand refugees. The Universalist Service Committee will provide shipping labels on request.

(Please post this page on bulletin board)

GIVE THE RIGHT ANSWER THROUGH THE UNIVERSALIST SERVICE COMMITTEE

Liberal Religion Is Generous Religion



Harmon M. Gehr

A FRIEND of mine was promoted several times during his army experience. Not, as you might suspect, because of valor under fire. I doubt if he ever heard a gun go off. He became a major because he knew how to make good bundles. In other words, he was a packaging expert. In the school of business he attended, he had made a study of such matters and so he was resourceful in the quartermaster's corps and found new and better ways to pack the thousands of items an army needs. Since the war this man has steadily advanced in the business world and is now a vice-president of a huge international concern which vends its popular product all over the world. You can readily understand why such an expert would do well. Packaging is of utmost importance in our time.

Nor is packaging limited to soups, soft drinks, breakfast foods, automobiles, and the countless other items mankind uses. Packaging also relates to ideas — even to religion. An obvious, if rather crude, instance occurred in Pasadena at the Parade of Roses on January first, when thousands of copies of a folder purporting to give the history of the famous event were distributed to the throngs along the line of march. Brightly decorated with a picture of red roses, it asked to be read at once. Only after reading it to the last few paragraphs was one aware that it was a religious tract. Packaging got Fundamentalism before the public that day.

Well, there's nothing wrong with packaging. Buying groceries which are gaily wrapped, even though it's hard to break through the cellophane, is a lot more fun than seeing a clerk dip up unsanitary produce from an open barrel, weigh it on not over-clean scales, and tie it up in an ungainly parcel. Much of the pleasure from gifts at Christmas is the anticipation induced by ribbons and bright wrapping paper. Religion also has its wrappings and we can't deny tha its appeal is thereby enhanced or inhibited.

Yet packaging is not enough. If breakfast food i spoiled in the package, even though the offers of tele scopes and plastic models are entrancing and the flu orescent print shrieks "buy me," we are not move to buy that brand again. Manufacturers and store keepers know that, and it is to their credit that th quality of goods in our markets is much better tha it used to be. That's "better business." The moral What is under the wrappings should fulfill what th wrappings seem to say. The same goes for religion.

I wonder if liberal religion has been packaged prop erly? Do enough people know about it? Do thos persons possessing it know what they have? I'm often asked questions like that. Usually the infer ence is that liberal religion is far superior to its pres entation, that it should be advertised more widely that to make it a private possession is to sell it shor That is encouraging, yet it only states a need. It doe not answer it. The need is for improved packaging

II

Our subject then, *Liberal Religion Is Generous Re ligion,* is an attempt at simpler packaging of wha many think is a very fine product. Hardly a da passes that I am not asked, "What is Universalism? or "What is Unitarianism?" or "What is Liberal Re ligion?" But it's not easy to put a handle on th answers to such questions; sometimes the questione looks more puzzled after I've answered than he di before. That should not be. But it is hard in word alone to describe what is primarily an attitude o mind and heart. The need is to simplify.

To me there is no better word to describe libera religion than *generosity.* Trying to define liberal re ligion in terms of theology is impossible because th

ological views liberals hold are varying, to put it ldly. Within liberal ranks are people who believe the triune deity (I've met trinitarian Unitarians, ieve it or not!), those who hold that God is One, ers who are humanists and naturalists, agnostics, ernaturalists, and still others who attach no limit- name to themselves. Yet, by and large, we get ng well together, and our concord is more than a gative forbearance or colorless tolerance. What is then that forwards our unity? I can think of no rmer or more descriptive word than *generosity.* we demanded that persons would subscribe to a ed or definition of deity before they were one with we would possibly have more uniformity as a re- ious body, but it is to be doubted if our unity would as great. Probably our organization would be more ttle; it is my observation that dissension often be- s when truth is presumed to be final and in keeping persons who appear to be as fallible as other human ings. To give up the freedom which is a distin- ishing mark of liberal religion would at the same e somewhat obviate the need for generosity. As ny of us have discovered, generosity is a necessary ompaniment to the solo voice of freedom.

III

Now, suppose someone asked you what you be- ved about Jesus. What could you say while being e to the generous spirit of liberal religion? You uld not reasonably enter into the arena of theo- gical controversy and either affirm or deny His status God. Apart from the blasphemous pretension in- lved in taking a stand on such a question, to do so uld be ungenerous — to the millions of persons ose religious understanding is not Christian, to the ultitudes of thoughtful people everywhere who have desire or need to put God in His place. Generosity the questioner, and to yourself, would not require u to debate about Jesus on those grounds.

Still, you could say something about Jesus that *is* mly founded, and as a responsible religious liberal would be your duty to bear witness. That is that e teachings of Jesus which are in accord with ethical d religious universals which man has learned out are precisely those which stress generosity. hey are in the Sermon on the Mount: "But I tell u, love your enemies and pray for those who perse- te you." They are in the parables, especially those emendous stories of the Prodigal Son and the Good maritan. They are in that stirring incident foot- ted in John's gospel, his meeting with the ungen- ous men who wanted to kill the woman caught in ultery. Remember his words rebuking their vin- dictiveness: "Let him who is without sin among you be the first to throw a stone at her." Remember what he said to the woman after her persecutors had slunk away: "Neither do I condemn you; go, and sin no more."

Ah, there is an understanding of Jesus that a religious liberal supports gladly. It is one with his own generous interpretation, not ruling out a person because he does not accept Jesus as personal Lord and Savior, including persons of all faiths because the need for generosity is common to all everywhere. What better exemplar of that spirit is there than Jesus? There are persons everywhere, and in all historic times, who have lived in that mood. Whether or not they have been motivated by the life of Jesus is quite beside the point. The point is that they have been generous; that is a way of life that can stand on its own. The Latin meaning of *generous* is "of noble birth." Fitting and true it is!

IV

Speaking in an historical sense, a Universalist is one who believes in "universal salvation." To a modern person of practical approach that may seem like an inconsequential belief. He has enough to do here and now without thinking about the hereafter; having been schooled in tangibles he does not find it fruitful to ponder about a heaven or hell of which there is no indubitable proof. Most contemporary Universalists are not much exercised about other-worldly salvation. They have enough to do if they live generously each day and they feel that that is about as adequate insurance for the future as can be obtained.

Still it is helpful to consider the position of Universalists a century or two ago. They lived in a time when *partial salvation* was a major teaching of Christianity. According to the teachings of the churches the vast majority of earth's inhabitants were doomed at death to undergo hideous punishment forever, burning in lakes of fire. The mind of man never conceived of anything more horrible. Of course, this teaching was forwarded primarily by persons who felt that miraculously they were among the few that God had elected to populate the segregated suburbs of heaven. Their self-righteousness was caricatured in a verse by Jonathan Swift:

We are God's chosen few,
All others will be damned,
There is no room in heaven for you —
We can't have heaven crammed!

Then in the seventeenth and eighteenth centuries, persons called Universalists challenged this teach-

ing of nearly universal damnation, using the Bible, and even more devastatingly, their faith in the goodness of God and the innate decency of man to support their faith. To ram the charge home, they taught *universal salvation.* I'm mighty proud to have had that kind of religious ancestry. In its generosity, it is properly in the grand tradition of religious liberalism.

To believe in a God whose love is for all human beings, to believe that "all God's chillun got wings," is among the greatest of religious and ethical revolutions. We must not dismiss it lightly; modern religious liberalism is directly related. Though today we use different words, we mean the same thing emotionally and religiously, which is a generous interpretation of man and of the universe.

V

Finally, how does this interpretation of religion apply in our time? Well, it appears to me that nothing is needed more than generosity. "The art of being kind," Ella Wheeler Wilcox called it. It is that, *an art.* Too readily is generosity confused with lavishness. A creditor nation sends many millions of dollars to re-establish other nations after war. It looks good — but the creditor nation gets a reputation of being an easy mark, a sugar daddy or a rich uncle, because genuine fellowship and human warmth do not sufficiently accompany such giving. Instead, droves of tourists go abroad to vaunt their personal prosperity, motion pictures give an unfortunate impression of life in the creditor nation. The right kind of international relations are not forwarded through such means. It may be that the work of service committees from various denominations or personnel representing UNESCO provide more of genuine human value to needy peoples because they go with a desire to administer something infinitely more precious than dollars.

Also there is sometimes confusion of generosity with naiveté. Some persons never understand how or why anyone would go out of his way to help another unless there were something in it for himself. They are suspicious if anyone has a good word for another or even tries to maintain an attitude of friendliness. Their unsaid motto is Texas Guinan's, "There's a sucker born every minute," and only the hard-fisted are not suckers.

Well, generosity is neither lavishness nor simplicity. It is an art, requiring sensitivity and wholeness, expressing itself in giving the other person benefit of a doubt, in an effort to understand people, in a desire to live within broad margins, in constant effort to leave the provincial and move into th realm of the universal.

This age has means of destruction beyond th mind of man to comprehend. Yet they are in th hands of men. Our time also possesses tools of u derstanding — vast libraries, new sciences and new ly discovered meanings in old sciences, ways o meeting the minds of millions over the earth's su face, ways of measuring and influencing public opi ion which have never been equalled before. H. G Wells said that a race is going on between educatio and catastrophe, yet one cannot but wonder if som thing other than education is involved. There ar educated men who also appear to be hell-bent o catastrophe. Does it not rather appear that th contest is between generosity and catastrophe?

Of all kinds of religion, none should feel the re sponsibility of being generous in mood and interpre tation more than that which calls itself liberal. Tha has been its packaging during centuries. That mu be its proof today.

THE UNIVERSALIST CHURCH OF AMERIC

Official Call

The 58th biennial session of the General A sembly of The Universalist Church of Americ will be held at Atlantic City, New Jersey, Octobe 23-28, 1957, for the purpose of hearing Report Election of Officers, and the transaction of any othe business that may legally come before the Assembl

Amendments to the Charter and Bylaws and Law of Fellowship, Government and Discipline of Th Universalist Church of America will be presented

—Esther A. Richardson, *Secreta*

WHAT IS HAPPENING TO DISARMAMENT

In the opinion of *World Around Press,* it is vita that efforts to carry out a viable disarmament progra should be unrelentingly pursued. There was wid spread editorial agreement in the U.S. press la month with the comment made by Senator Ralp Flanders (R. Vermont) that the demotion of M Harold Stassen, from Special Assistant to the Pres dent on Disarmament, to a post in the Department o State, was in reality the "demotion of disarmament and, as such, a regrettable occurrence.—WAP

'57 IS JUBILEE YEAR AT FERRY BEACH!

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57 Institutes
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mp Seabreeze — June 29 - July 13. Junior High
rector: Rev. Fred Russell, Jr.
gistrar: Miss Eva Shepherd, 13 Stevens St., Peabody, Mass.

urchmanship — July 13 - July 20
nisters, Lay preachers, Church trustees, Officers
an: Rev. Philip Giles

orkshop in Religious Education — July 20 - July 27

ligious Education Laboratory School — July 27 - August 3
achers, Prospective Teachers, Officers, RE Committees
asses for children 3 years to 12 during Lab School
rector: Dr. Dorothy Tilden Spoerl
gistrar: Mrs. Lotta Hempel, 37 Farragut Rd., Swampscott, Mass.

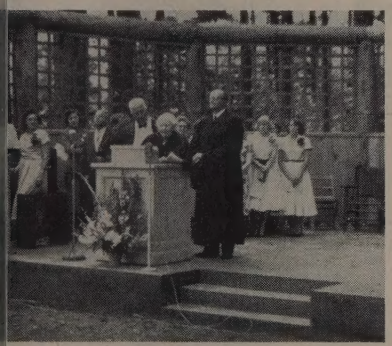
sociation of Universalist Women — August 3 - August 10
an: Mrs. Beatrice Carpenter
gistrar: Mrs. Carle A. Rankin, 873 Harris Ave., Woonsocket, R. I.

mily Week — August 10 - August 17. Complete family program

orld Affairs Institute — August 17 - August 24
bject: The Arab World — Dean: Dr. William Metz

outh Lab — August 24 - August 31. High School Youth

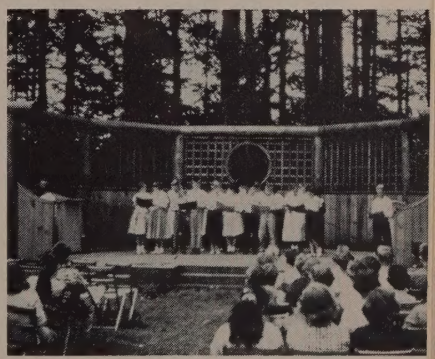
oung Adult Week end — August 31 - September 2. College Age
ader: John "Scottie" Wilson, 8 Aerial St., Arlington 74, Mass.



Ferry Beach is for You. Come yourself and tell others all about it so that they won't want to miss it either.

Your next Ferry Beach Jubilee Letter will contain names and addresses of deans and registrars not available at present, as well as information on rates.

FERRY BEACH ~1957~ DIAMOND JUBILEE



If Universalists Decide for Freedom

Mervin C. Helfrich

THE Universalist denomination is perhaps unique in that it is one religious body at least in which members can get up a good argument on *what the policies, faith, and practices of their church really are.* Many a men's group or women's gathering or congregational meeting has ended with a long discussion on *What Is Universalism?* True, one can imagine a discussion group in an Episcopal church asking, *What Is Episcopalianism?* or a Methodist conclave working over the subject, *What Is Methodism?* But chances are, these discussions would be simply for purposes of enlightenment, for in back of all the talk would rest a firm body of ideas giving meaning to the religious movement in question. But when Universalists ask, *What Is Universalism?,* it is because no one has a generally accepted answer.

And this is odd, for the very least one would expect of a group of religionists is self-recognition, the knowledge of who they are religiously and what they are doing. It is assumed usually that that which holds a group together is identity, the feeling that all members in the group share the same beliefs, goals, and purposes. But it would appear that in the Universalist camp, there are no such common denominators, that the reason there is no self-recognition is that there is no common self to be recognized.

Is Universalism, then, just a conglomeration of schools of thought, each differing from the other even to the point of antagonism? The answer to that question can only be found in a close examination of Universalists and what they believe. With some Universalists the emphasis is on liberality. The chief goal of these people seems to be an opposition to orthodoxy. In some respects this faith is negative, denying the virgin birth of Jesus, the participation of the Galilean in the Godhead, the infallibility of the Bible, the vicarious atonement (by which Christ on the cross paid for the sins of an errant mankind) as well as the efficacy of sacraments. But the liberal, sometimes in self-justification, changes all this into a positive approach by saying he *does* believe in the full humanity of Jesus, the spiritual depth of the Bible, and salvation through individual worthiness and character.

Actually, the question as to whether this liberal faith is negative or positive is of little importance. What matters theologically and spiritually is whet er it expresses truth and whether that truth is pr found enough to stir the soul to the satisfaction the individual. Only those who adopt this faith c provide the answer. But whether liberalism a Universalism are one and the same is another ma ter. For what we must consider here is not t philosophical truth of a set of ideas, but the pra tical reality of a denominational existence. No if all who claim to be Universalists were libera in the sense that we have described liberalism, the would be no question to rear its ugly head. But t fact is, there are those who march under the Un versalist flag who do not approach religion throug the eyes of liberality. These are the "old-fashion conservatives," as they are sometimes called.

The most extreme of this group do not hesita to accept the miraculous or conceive Jesus as t divine Son of God and may voice belief in the Tri ity. Whether or not they accept the saving pow of the cross is a mute question, though they do n fear to sing hymns in which this doctrine is amp presented. One thing, though, they are quite i sistent upon and that is the belief that God in h infinite mercy refuses to damn man eternally in bottomless hell, that all men are destined for salv tion. Indeed, it is this conviction that places the they believe, in the Universalist Church, since it w the root, historically, of our faith. And they are a to have the feeling that theirs is the true faith, sin they alone appear loyal to the approach of Murra himself, founder of the Church.

The liberal replies in kind, stating that the r ligion of the Murrayite Universalist just isn't Un versalism, not, at least, as it exists today. For t faith of the church has been growing and chan ing, it is claimed, making anyone not in step not member. The logic here conceives the church as a amoeba-like substance which, as it oozes along, ma find part of its body cut off. The part cut off ca not claim to be the body, it is argued. All of whic sounds good until the conservative replies that may it was the body that was cut off from the part, th maybe it was not the conservatives who forsook t church, but the liberals.

In all fairness, it should be noted that the liberal s at times sought to bridge the gap by referring the work of Murray as a spearheading of liberal- in this country. But Murray, the liberal, does t seem thoroughly consistent, for liberalism im- es not simply a differing with orthodoxy, but a of attitudes and a world-view which is *funda- ntally* different from the historic church. The lib- l is different with a vengeance; he is *radically* op- sed to the norms of his day. But this radicalism not prevalent in Murray. True enough, he did each a doctrine which shocked the good religion- s of his day and which made them take on a holy r against him. But Murray's rejection of hell es not, for all the laments of the orthodox, place m far from the traditional. It may assign him to left flank of the Christian position, but is not fficient to push him very far from center. This is ident if one reads in an unbiased manner the mous man's theology, for atonement through the ss of Christ, the Trinity, and the need for sal- tion are present in his thinking! Murray's true hievement was not liberalism, but heresy. And ile the heretic may draw much attention by re- ting a favored doctrine or two, he is for the hodox embarrassingly close to the "true faith." rhaps his very closeness is the reason for the ex- me horror he elicits.

There are those among us who evidently feel a allowness in conventional nineteenth century lib- alism and who are at the same time repelled by e Murrayite approach. In order to devise a faith fundamental proportions and one which accords th their conception of reality, they are compelled seek new religious truths. Hence, the rise of the manists or, as they sometimes call themselves, the turalists, people who seek satisfaction in the ories and processes of nature. Also belonging to e loosely knit group of new seekers (though not cessarily humanist) are those who preach faith lled universal religion, composed of gleanings m the various faiths of the world. Nor should e ignore those who believe that religion is prop- y the handmaiden of one world (its job being lely to bring the peoples of the world together) those who believe that religion is nothing else an a reverence for human personality.

Of all the areas of Universalism today, it is this rticular group which possesses the greatest po- ntial for creativeness and originality, if these are nsidered virtues in religion. And this is of ne- ssity, for those who seek after new truths are, by the very assumptions underlying their position, forced to create new paths. One cannot comprehend a new truth and remain in the same old track. Those who occupy this position, however, open themselves to a serious charge. For the very newness of their faith, the very originality of their tenets, would seem to place them outside not only the Universalist Church, but also any previously organized religious body. To be different one must logically be independent.

This charge would apparently hold weight, if it were certain what Universalist theology is, for then we could tell without too much difficulty whether the new seekers after truth fit or do not fit into our scheme. But since we cannot with any semblance of finality distinguish the peculiar doctrines that make a man Universalist, we cannot state with certainty when a man is *not* Universalist. The most extreme seeker after new truth, therefore, cannot lawfully be expelled from our church because, in their confusion, his opponents cannot prove absolutely whether even *they* belong! With the wide divergence among us, it would appear that someone is out of step, but no one can tell who.

The reason for this confusion goes back a long way, even to the time of John Murray's own ministry, if we are to believe a story that has come to us. Murray, having been called away from his pulpit, engaged Hosea Ballou to preach. At the conclusion of the last hymn, Mrs. Murray had it announced by an embarrassed choir member that the sentiments expressed in the sermon that particular morning were not those regularly preached in that church! In this dramatic moment an issue was raised, but the point is, nothing was done about it. The matter was let drift. Nor did Murray himself help, for though grieved by those who departed from the familiar doctrines of the historic church, he failed to insist that the new denomination take a stand. This in Murray might have been noble, if he were reacting from a democratic spirit, adhering to a philosophy of tolerance. But Murray did not link democracy with religion, so that his failure to settle the issues at stake was simply the result of so much irresolution.

The unwillingness to present Universalism in terms undeniably clear does not imply the Universalist's preference for a vague faith. Indeed, just the opposite is true, for the members of our denomination have seen fit on numerous occasions to put down in writing just what they believed. But for some reason — whether practical or theological, it

GOOD SCOUTS ARE COVER GIRLS — AND UNIVERSALISTS, TOO!

These two pictures won a national contest for Mrs. Lynn Elling (Donna) and her daughter, Cynthia, 8, of th Minneapolis, Minnesota Universalist Church. The photos were submitted in a mother-daughter Girl Scout co test sponsored by the "Ladies Home Journal," which later flew Mrs. Elling and her young daughter to New Yo to photograph them in Girl Scout uniforms and in color for a possible autumn cover.

Mrs. Elling leads Minneapolis Brownie troop 52 (of which Cynthia is a member) and is quite a photo rapher in her own right, having won many local competitions. The Ellings are all members of the First Unive salist Church, Minneapolis, where Cynthia is in third grade, sister Sandra in the second grade and husbar Lynn, vice-president and member of the board of trustees.

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is impossible to tell — the creed writers have always insisted that what they were writing were not creeds, that while the articles they constructed expressed Universalism, they were not to be exacted from the man who wished to be Universalist. But how a man is to be Universalist without accepting principles which are said to characterize Universalism, is difficult to see. Our creeds, then, because they are denied as much as they are affirmed, are intellectually sterile. Actually they are elements of a process, a process by which Universalists for some reason bol ly approach the door of a definitive faith and the when the door is opened, timidly refuse to ente Only in the light of a thirst for decisiveness bold expressed and then dissolved in the mists of ind cision are the creeds understandable. Their i portance lies not so much in what they say as the final irresolution they create.

This refusal to define Universalism in ultima

(Continued on page 101)

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

AS a part of our searching for the unifying element in the varied expressions of belief in our denomination, we do well to remember that there is, it may be quite apart from these, a rather well-defined religious faith which is universalism. It is recognized in any good dictionary. More importantly, it is, and similarly, recognized by the early leaders of The Universalist Churches in America and traced by them back through the history of the Christian Church and its many branches. The fact that it can be so identified in many forms, some of them quite foreign to our own thinking, testifies to its objective existence. Universalism is not universalism because Universalists believe it. Rather, we have come to be called Universalists because we profess to believe universalism. It is entirely possible that, because of the peregrinations of the Church through many years and times, there could be a vast difference between universalism and "what Universalists believe." And there is no logical reason (though I can think of religious ones) why it should not be so. We are a free Church. We may believe what we will, for all the legal organization of our Church provides. However, there is always the disquieting thought that occurs to some of us: if the Universalist Church is not committed to and propagating the religious doctrine of universalism, who will be? It would be a grotesque (and, to use J. Rileyism, revolting) development if some future historian of the faith should have to record that in the years around 1957 A.D., while remnants of universalism could be detected in some of the nominally Unitarian churches, the Universalist Church itself had been called away to quite another concern. To determine what universalism is, one does not take a vote or otherwise try to know the religious mind of Universalists. This would only indicate how true or false we are to our name and tradition, and therefore how much in need of either 1. study and rededication, or 2. changing our affiliation. Whatever we, who are in the Universalist Church, may hold as our faith, it is difficult to deny that universalism itself is something very close to Webster's definition, "the doctrine or belief that all men will eventually be saved, or restored to holiness and happiness." In short, "Neither this nor any other statement shall be imposed as a creedal test, *provided that the faith thus indicated be professed.*" Yes, I know we voted out the last phrase; but truth is not always established by majority opinion.

— CRITERIUS

HELFRICH

(Continued from page 100)

terms has plagued us to the present day, and has prevented us from creating a sound sense of identity. Ironically, this same irresolution has given rise to what might be called a fourth approach to Universalism, that of freedom. It is maintained by not a few that Universalism is simply a way by which the individual is free to develop religion in accordance with his own insights and conscience, and that nothing should interfere. And this freedom has often become the inviolable sanctuary of the man hard pressed by opponents for his beliefs. But the fact that no one has seriously pressed the case for deciding what we are as a church is no proof that we have a right to be anything. By failing to adopt a theological constitution we have in effect created a situation of freedom, but this is not to say that the freedom we enjoy is granted by divine right, or is even legalized.

No, this is not a plea to dispense with freedom. Rather it is a plea to bring to an end this state of indecision and its concomitant confusion. For if we are to be as genuinely free as some insist we are, it can only be at this late date through a conscious and willed decision. And if Universalists decide for freedom, the various schools of thought among us must forego any claims to harboring the true Universalism, for there shall be, then, no true Universalism in the creedal sense, only free religion. If, however, a decision were made in favor of one of the particular views of Universalism, it is obvious that all other views must abdicate prerogatives to which they might otherwise lay claim.

Technically, there is the possibility of two decisions ahead for us. The first is whether or not we are to be a free church. If we are, then our policies become clear. If we are not, then a second decision comes into prominence: just what kind of a church are we to be? This is of utmost importance, for until we face honestly the burden of decision we shall never know what we are.

CAN YOUR MINISTER BE A MINISTER?

IS it possible for your minister to be a minister? A stupid question? Well, let's see. To be a competent minister, the ordained man who serves your parish must first have ample time for study, thought, and preparation. He must also have time for calling and for consultation with those who call on him. Finally, to be your working representative of liberal religion in community service to institutions and individuals (as he should be), he also needs a good deal of time.

To be free to thus serve church and community, your minister must *not* have to perform the functions of office boy, stenographer, mimeograph operator, *and janitor of the church building.*

Shocking as it is, there have been and still are churches that are spending far too much money on janitor service and routine clerical work. These churches are positively spendthrift in their janitorial costs. Here is how it's done. The church hires a man who has invested fifteen to twenty thousand dollars in four years of college and three more years of theological seminary education. Ostensibly, he is engaged to be minister. Actually, through lay carelessness, ignorance, neglect or blind economy in small matters, that professionally trained man is forced to open and close the church building, tidy up rooms before and after meetings, lug equipment about, check on equipment, print bulletins, lick stamps, address envelopes ad infinitum, hours and hours on end, but without end!

This minister turned janitor is permitted (on the side) to preach Sunday mornings. Many of his parishioners criticize him because he doesn't do more calling and isn't seen much in the community work.

No industrial firm would engage in such uneconomic and morale destroying practices. To do so would not only be a sinful waste of talent, but it would also quite certainly lead to bankruptcy. Personality waste and spiritual bankruptcy follow bad churchmanship. Where the minister does not have enough time to be a minister, disaster approaches. Deprived of time for purposeful reading and study, the minister rusts out. A few years finds him, at best, a harried individual, at worst, a bitter frustrated man. The parish saves nothing; fails in its primary function, the service of people.

In making these remarks, we are not advocating a stuffy professionalism. We have done our share of lugging and tidying in church plants. Like all ministers worth their salt, we will do so again in an emergency. What we are urging is that the businessmen of our parishes take a long look at this aspect of parish administration. *Is it possible for your minister to be a minister in your parish?*

FOR THIS WE STRIVE

IN two ways, the power of religion becomes a curse. Religion, of course, is not at fault when this happens. The religionist is to blame.

Religion, unattached to any valid institutional life or unrelated to any practical individual expression in daily life, becomes a thin cult of the contemporary and is drained off in vapid sentimentalism. Countless thousands of gallons of potentially valuable oil running loose on the ground would become not only valueless, but a positively slippery menace. So, also, is religion unattached and unrelated to human needs. It becomes a slippery menace of sentimentalism.

On the other hand, religion bound, chained to arbitrary authoritarianism, enslaved to unreasoning dogma and dead tradition, explodes in neurotic or fanatic behavior. Again and again, this has happened in human history.

Religion that is loyal to the best in man's age-old search for noble living *with his fellowmen,* as brother and child of the same God, such religion grows and develops, *and what it produces is growing persons.*

Such a religion is Universalism at its best. This Universalism does not degenerate into the cult of the contemporary. Neither is it enslaved by dead tradition. Free from authoritarian dogma, it strives constantly to relate ancient insights to present knowledge, and so to bring old wisdom and newly discovered truths to bear on problems of human relations here and now.

Rooted and grounded in Judeo-Christian values, hopes and aspirations as it is, Universalism reaches out the hand of respectful and brotherly fellowship to all ethical religionists, non-Christian or Christian. We seek a religion, "Lofty as the love of God," (the God of all religionists) and "Ample as the needs of man."

EQUATING "GOD-NESS" AND LOYALTY

The following guest editorial is by **Dr. Guy Emery Shipler,** *editor of "The Churchman" and dean of the Protestant Church Press. The editorial appeared originally in "The Churchman." We are happy to give our readers Dr. Shipler's pungent comment on Mr. Wolley's treatment of the Ethical Culture Society tax case, which appeared in our January number.*

—E. H. L.

VIGOROUS resistance against those who attempt to strap on straight jackets of conformity is a good old American custom. We are delighted when the resisters resist. Universalists have a good record against the conformers. The Rev. Robert S. Wolley, minister of the Universalist Church of South Weymouth, Massachusetts, is in line with that tradition of liberty in his article in the January issue of the *Universalist Leader.* He cites two recent examples of public servants who define religion as having to include belief in God.

The tax assessor of Alameda County on San Francisco Bay refused to recognize that an Oakland group called the "Fellowship of Humanity" was a religious group because it did not have a God, and the District of Columbia Tax Court filed an opinion against the Washington Ethical Society declaring it a non-religious group. Both groups have been denied the privilege of tax exemption, which is given to orthodox, conformist, and, ironically, some non-democratic religious organizations.

Recognizing Universalism's close kinship to these two humanist groups, Mr. Wolley deals primarily with the Ethical Society and declares: "Most Universalists believe that man must win the higher life by his own conduct and learning and experiences and that no deity will do this for him. . . . We have within our church trinitarians and unitarians, humanists and agnostics, and we hold them in religious fellowship because the core of Universalism is the faith and belief in the dignity of the individual human being, regardless of his race, creed or economic status. . . . One naturally announces religion to be what he conceives it for himself. . . . Of course, majorities are not always right. Jesus, Paul, Buddha, Luther, Gandhi and many other religious men were minority opinion holders. That liberalism is often in the vanguard is not always recognizable to majorities."

He quotes presiding Judge Jo V. Morgan in the District of Columbia Tax Court: "The exemption [from taxes] was given to promote religion and the belief in, and the worship of God." The judge also said that the Ethical Society's "practical results have been groups of moral and ethical people, in some respects superior in character to many adherents of the traditional religions. It makes better men and women, but, in the opinion of the court, it is not religious."

The Universalists are among those Christians who have not only caught the essence of democracy but practice it, and Mr. Wolley states it well: "Either we believe in the freedoms which are traditional with us, or we do not. And if we do, then we cannot require theological beliefs, and if we do stand for freedom we are subject to abridgment of our own freedoms whenever and wherever those freedoms are abused anywhere in the world."

Something serious is happening to our democracy when its enemies gain its protection of special privilege and its champions are given the boot. As Mr. Wolley points out: "One of the most obvious facets of contemporary society is the success with which 'God-ness' has been equated with loyalty to America. . . . Democracy will wither and freedom will be lost if legal establishment of conformity in matters of spiritual belief prevails."

THOSE WHO DIFFER

THE American Quaker, John Woolman, whom we quoted in these columns last month, is good Lenten reading for individualistic liberals. We have been re-reading his Journal recently. Here was an eighteenth century man who was as highly individualistic in his approach to life as is the most free liberal churchman of our day. He was also a most rigorously honest man in his inner thinking about himself and his relations to his fellow men. He was, therefore, not only free, but also responsible. He was not only self-respecting, but also humble. Being all of these, John Woolman was strong and effective in human relations.

One of Friend Woolman's statements which we have been turning over in our mind seems like a useful prescription for contemporary, free churchmen, part of whose unremitting activity is mutual criticism. It is a sound thought not merely for a day or a season, but for all days and seasons:

"True charity is an excellent virtue; *and sincerely to labor for their good, whose belief in all points doth not agree with ours, is a happy state.*"

WE LIVE BY FAITH — AND CANNOT HELP IT

WILLIAM WALLACE ROSE

Because the magic word "science" means knowledge, and because what "science says" has come to have the force of undisputed fact, some people assume that science has all the answers, and on its infallibility pin their faith.

Nothing could be farther from the truth, and nothing could be more unscientific than such reliance.

Science, for instance, cannot tell what matter is. Matter is thought to be a manifestation of electricity, but what is electricity? Nobody knows.

The same bafflement appears in biology. Nobody knows how living forms appeared on a globe that was once fiery gases. The best explanations are mere guesses. And one guess, as good as any, is that of "special creation," the Biblical explanation.

So it is not only in the area of religious faith that man sees "as in a mirror, darkly." Nor is it only in spiritual matters that men believe what they cannot prove because they feel it to be true.

The ablest of scientists are mystified by the forces and forms they deal with. And they, too, follow hunches which are a form of faith.

What distinguishes the scientist from the religious skeptic is that the man of science never gives up the part he knows because of the part he doesn't know! He uses every iota of fact he can find, however partial and faulty, until he comes to know the more.

And so should every man, in whatever he is seeking or doing. Particularly in the area of religious thought and life. For, believe it or not, every man lives by faith, whether scientist or religionist.

For in whatever field, "our knowledge is a torch of smoky pine that lights the pathway but one step ahead."

NATIONAL ASSOCIATION OF UNIVERSALIST MEN met in New York, January 26-27. Left to right: Newton Fulbright, member, editorial staff, "New York Herald-Tribune," speaker at banquet; the Rev. Harold Mayo, Executive Director, New York Port Society, preacher at Sunday morning service; Cyrus Springall (in back) Program Chairman; Roland Gammon, President; John C. Hansen, Director, Unified Appeal; Harold Perham, Secretary, NAUM.

Reactions Of Our Readers

A DELAYED MESSAGE FROM JAPAN

January 1, 1957

ear Friends:

Fully and feelingly embracing the y of Christmas, we are about to start e new 1957. It is a custom of our untry that dearest friends exchange eir greetings expressing an appreciaon of being a friend to each other d asking for an everlasting friendip.

So, on behalf of the Board of the niversalist Church of Japan and all e Japanese Universalists, it becomes y pleasure to send to our American iends our warmest greetings. Please e certain that we are always grateful r everything you are doing for your panese friends.

This year is truly new and invigorat-g to us Japanese, for we are starting one of the official members of the . N. I sincerely and humbly hope at Japan, as well as other countries, ill prove herself to be an integral rt in the realization of world peace. n the other hand, you and I know ry well that a truly growing world ithout war and destruction cannot be stered without personal good will and derstanding among the peoples of e world. I hope that our friendship e everlasting and conducive to the elfare of mankind.

May your new year be wonderful l the way through and blessed with alth, happiness, and true success.

Thankingly,

— Toshio Yoshioka

okyo, Japan

GROWTH THROUGH TRENGTH OF SPIRIT ND ORGANIZATION

o the Editor:

The February issue of the *Leader* rries a letter to the editor from V. mil Gudmundson of New London, onnecticut, which this reader feels nnot, in the interest of the liberal urch cause, go unanswered. Refernce is made to the church merger hich took place some years ago in rono, Maine, and which was covered by a story in the April issue of the *Leader*. The question is raised as to whether such mergers do not sacrifice some of the genius and distinctive contribution of liberalism to numerical and financial strength. This is indicative of a complete misunderstanding of the whole situation in Orono which, if widely shared, could result in a stagnation of growth in the liberal movement.

The writer is a Universalist of many years' standing, former clerk, and member of the Board of Trustees of St. John's Parish, the Universalist organization, which joined in the Orono merger with the Fellowship Church to form the new organization now flourishing under the name of Church of Universal Fellowship. In his official capacity, he helped to work out the details of the consolidation and has been closely identified with the new organization in various official capacities since its inception. Out of this familiarity with the origin and growth of this church, the writer makes the following observations:

First, both organizations entering into the merger maintained the liberal point of view. This was true to the extent that the minister of either church would have been equally acceptable to the combined group. Furthermore, the meeting of minds was so complete in doctrinal matters that most of the difficulties encountered in working out a common ground had to do with the physical and legal aspects of the merger.

Secondly, both sides insisted on complete intellectual and spiritual freedom with the full realization that such an atmosphere would not attract everyone. No effort was made to work out a formula designed to include, as Mr. Gudmundson's letter might imply, the largest number of Protestants. It was fully recognized that those not sharing the liberal viewpoint would find themselves more at home in Orono's other thriving Protestant group.

Thirdly, both organizations entering into the merger squarely faced the fact that two relatively small, weak congregations working separately could never hope to accomplish what one strong group working together could do.

Mr. Gudmundson is correct in stating that Universalism is not a set of beliefs but an approach to life and religion. The approach must be positive, however, and there is no special virtue in attaching itself to smallness of size or weakness of organization. The liberal churchman has a message for these times and in the face of the growing development of Neo-Orthodox ideas, the opportunity and need were never greater for liberalism to adopt the militant approach. Any effective spread of liberalism can be gained only through strength, not only of spirit, but also of organization and numbers.

—Richard S. Bradford

Orono, Maine

UNIVERSALIST HISTORICAL DOCUMENTS FOR CALIFORNIA STATE LIBRARY

To the Editor:

Recently, I had occasion to visit the California State Library at Sacramento and while there looked in the index to see what historical material the library has about Universalism in California. I found only one reference — that a trivial one. I should like to suggest that Universalists in California try to accumulate material on the history of the church and of any educational institutions, such as Throop Institute.

May I take this occasion, also, to say that some years ago when I accumulated material on The History of Universalism in Ohio, I deposited a good deal of my accumulated data in the State Historical Library at Columbus. Some time later, I was informed by a correspondent that this material could not be located by the librarian. More recently I have had this matter checked and I am informed that this material, or at least a good part of it, is available for anyone who wishes to use it. I think this information should be known by those who are interested in the denominational history.

Elmo A. Robinson,
Head, Philosophy Department
San Jose College
California

Our Library Desk

THE QUESTIONING CHILD AND RELIGION

By Edith F. Hunter
Starr King Press, Boston, Mass.
209 pages
Price $3.00

"Liberal parents believe that religion has its natural roots in the everyday living of children, and therefore religious education must give children rich experiences in everyday life — with sun and rain, with seeds, flowers and fruit, with animal life and human life, birth, growth and death. Out of such experiences, and man's grappling with them, all religions have sprung. But experiences with traditional religious ideas and practices, equally real and here-and-now, confront parents and create questions in the minds of children."

To these questions Mrs. Hunter has given careful and informed attention. The problems with which she deals: Ideas of God, Heaven, Hell, the Devil, Jesus, the Bible and Sin, represent real differences in basic religious thinking. Her interpretation of the problems and her theological knowledge are excellent tools for a parent who is trying to think through his own religious convictions, his own religious values.

"Many of us religious liberals have not given sufficient thought to what we believe . . . To bring our attitudes, our convictions, our practices out into the open and to look at them systematically is to find out what we actually believe . . . Using a variety of approaches, we should try to clarify our beliefs . . . We may find we are quite ignorant about the beliefs and practices of religious orthodoxy."

A wealth of reading suggestions and specific information which liberals will find helpful in interpreting religious dogma and ritual is packed into these pages. If parents will read this book and clarify their own ideas about what they do believe, liberal religious education will take a "giant step."

Mrs. Hunter's analysis of the need for emotional warmth in liberalism is penetrating. Her demand for intellectual integrity combined with sensitive appreciation of other points of view is unwavering. Although her book has been labeled "non-dogmatic," it is dogmatic in its insistence on no dogma and in its conviction that religious concepts cannot be passed on to children, but must be their own. The illustrative anecdotes are culled from personal experience with the author's own children and others she has taught, and from ninety questionnaires received from liberal parents and teachers. The cases cited, as well as the point of view expressed, are interesting and deserve careful reading.

I have, however, some reservations to unqualified agreement with this book.

Children's questions about theological matters are more frequently than not, the kind that Mrs. Hunter herself says, "Should be listened to with 'the third ear.' "

A three-year-old comes in and says:

"Mommy, can I go to Purgatory? The girls say I can't, because I'm not a Catholic."

What is she really asking?

"May I do what the other girls do, go where they go?"

My answer would be and was "Of course, when you grow up, if you want to."

I think this was an honest answer, and more sensible than rushing in to a very mature concept. If children are quarreling, as they often do, about the sand pile, cars, trucks or theology, a plate of cookies and a new game make fine diversion.

I have confidence that if we are correct in our assumption that real experience is the stuff of religion, we need not fear verbalization of traditional concepts by our children or their friends.

One who has always been a liberal brought up by liberal parents in a diversified community, primarily traditional in religion, has accepted the fact that "the culture will not wait." Because he knows that his children are going to hear many different explanations of life, he points out from the earliest period of communication that people differ in many kinds of beliefs. Some parents think children should go to bed at nine o'clock and others think seven is a better time. Some children are allowed great freedom to roam the streets, and others are quite restricted. Some children go to motion pictures frequently, and others may see only one Walt Disney film a year. Some children have many "comic" magazines and others are not allowed to buy them. So, too, people differ in religious beliefs.

As such a liberal, I do not understand resentment and irritation at having to grapple with orthodox theology. Nor can I really understand attempting to explain mature theological concepts to children under eight or nine. Because I believe such explanations inevitably miss their intended meaning I would rather explain differing practices and beliefs on a less complicated level. When my children ask (as all children around Boston do), why we do not go to the Catholic Church, or why we do not believe as Catholics do I would say this:

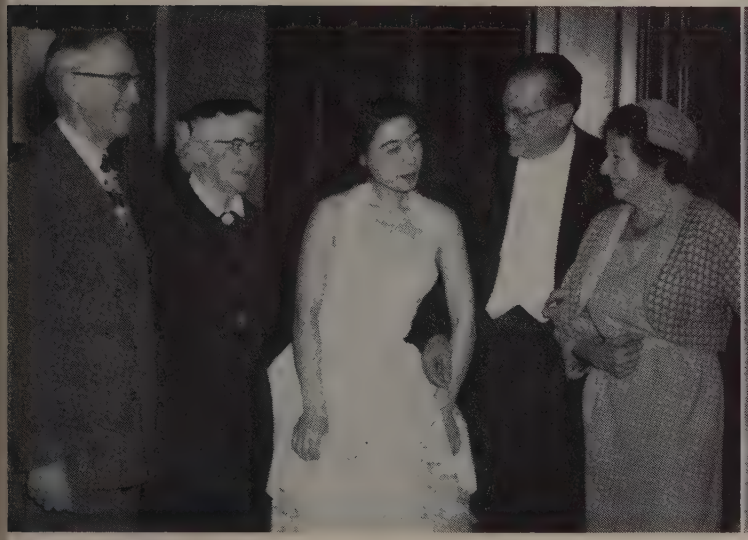
"We go to the Universalist or Unitarian Church because Daddy and Mommy believe every person has a right to think out what he believes. In the Catholic Church, people must believe what the priest or the church tells him to believe." To me, this is an important distinction which is fairly easily understood. I would add that children usually go to the same church as their parents.

As such a liberal, I would make very little effort to explain to young children *why* other people believe as they do. Although I am an adult, I can not really understand why people believe in reincarnation, sacred cows, or Hell. The fact is, they do. I would make every effort to explain what I understood the belief to be, if I were asked. In the same way, I would make every effort to explain differences in political beliefs, ethical beliefs or scientific beliefs. I am not entirely confident of what is achieved by such explanations for, I just spent at least ten minutes attempting to explain the meanings of the word "aristocrat" to an eleven year-old. I do feel, however, that attempted explanation indicates that there are answers to questions, and that explanations should always end with the door ajar to further enrichment of meaning.

(Continued on page 109)

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts



Mr. and Mrs. Louis Cartwright, Aiko Onishi, Howard Hanson, Director, Eastman School of Music, Mrs. Cecile Genhart, Aiko's teacher, at her graduation from the Eastman School of Music.

Aiko Onishi

TRIUMPHANT HOMECOMING

On February 4, Aiko Onishi gave her first recital since her return to Japan. It must have been a triumphant occasion according to the reports we have received from: Japanese Universalists, several music critics, and other friends.

In her column *Speaking of Music* . . , one critic, Marcel Grilli, wrote: "For sensitivity, penetration, and delicate variety of keyboard color, Aiko Onishi's 'homecoming' was a triumph in every respect. . .

"It was a triumph musically and technically, as well as in terms of the salvos of applause, which evidenced pleasure in her return and in the music she brought with her. For there was no doubt that Miss Onishi had made tremendous strides toward maturity as an artist during the intervening years after she had won top honors in a local competition and her subsequent travels to the United States, where she studied at the Eastman School of Music of the University of Rochester.

"She is still a very young artist, but her maturity on this occasion was revealed in the clarity and fluency of her articulation, her scrupulous care for details, and, above all, in her musical intelligence and her sure appreciation of the shaping and phrasing of music by Mozart, Franck, Debussy, Bloch, and Brahms. . .

"After a decade of concert-going in these parts, I would be indeed hard put to recall another performance of Franck's music that reflected such sincerity of feeling and radiance of sound. Passion and ardor were kept under perfect control. Miss Onishi viewed the music as a whole, and consequently each part emerged with admirable clarity and each line was phrased with great musical significance.

"Likewise, Brahms's great Handel Variations and Fugue emerged full-toned and strong, even if at times Miss Onishi had to reinforce her tone with arm weight. Whatever this performance may have lacked in sheer stature was compensated in many other musicianly ways, not the least among them being imaginative penetration and expressive rendition.

"Penetration, delicacy, and imagination are salient features of this pianist's equipment. . . .

"What a great pleasure it would be to have her play all twenty-four of the Debussy Preludes, for example, at some future concert, — in the not too distant future, we fervently hope."

Mrs. Fred Bernard, a member of the Universalist Church of Arlington, Massachusetts, whose husband is now stationed in Japan, wrote to a friend in the church:

". . . Last night Fred and I went to Aiko's concert. I wrote to her at Christmas and we have talked on the phone. She sent us the tickets — we were going anyhow — but she sent us some wonderful seats. I have never been so inspired in my life! It actually brought tears to my eyes and I'm sure it affected many others the same way. She has been blessed with a God-given gift and she has certainly worked to perfect it. The music almost 'talked' it was so expressive and we were so enthralled, we are still talking about it. One could hear a pin drop — we were all so captivated! The hall was jammed, and it seats about

(Continued on page 110)

News of Churches and Church People

COLE SELECTED AS MAN OF THE YEAR BY CHICAGO B'NAI B'RITH

The February brotherhood celebration of Chicago's Chatham B'nai B'rith Lodge came to a climax, Tuesday evening, February 12, when that organization named the Rev. David H. Cole, minister of the First Universalist Church of Chicago, as recipient of the annual Chatham-Avalon Park "man of the year award." Mr. Cole was cited for his constant efforts "above and beyond the call of duty" to improve the relations between persons of all races and religious beliefs. Mr. Cole's church, which is interracial, sponsors a continuous and intensive program for the building of practical brotherhood in daily human relations.

CONNECTICUT AND RHODE ISLAND MINISTERS MEET

The annual conference of the Connecticut ministers held at Senexet, February 26 and 27, was this year turned into a conference of both Connecticut and Rhode Island ministers.

Present from Connecticut: Fiske of West Hartford; Farmakis, Stamford; Bath, Norwich; Gardner, Meriden; Gudmundson, New London; Harrison, Danbury. From Rhode Island: Ziegler and Schooley, Providence; Christensen, Woonsocket; Beal, Harrisville; Seabury, Cumberland.

The Rev. Philip R. Giles, General Superintendent, presented a résumé of the recommendations made in the recently completed Universalist Church of America Management Survey Report. The Rev. Frederick L. Harrison, superintendent elect of Massachusetts-Connecticut Universalist Churches, outlined his hopes and plans for his administration. The Rev. Keith C. Munson, minister of the new Universalist Church at Sixteen Acres, Springfield, Massachusetts, discussed the organization and the growth of this newest New England Universalist parish. The Rev. Melvin Van de Workeen, acting superintendent of Massachusetts and Connecticut Universalist Churches, was present as resource discussion leader.

SINGERS SHARE UNIVERSALIST HOSPITALITY

The Social Action Committee of First Universalist Church, Minneapolis, Minnesota, has been responsible for a first-hand experience of three weeks' duration, which did much to foster international understanding and good will, and which long will be remembered by six families of the Minneapolis fellowship, in particular.

From December 14 to January 5, Mr. and Mrs. Harold Johnson, James Stout, Duke Raymond, Harvey Borowski, Robert Pugh and Dr. and Mrs. Charles Hanson were hosts to twelve members (two in a home) of the Singing Boys of Norway Choir, during the Minneapolis portion of its five-month concert tour of the United States.

In Norway, the choir is known as the "Olavsguttene" or "Olav's Boys," the name being derived from King Olav the Saint, who Christianized Norway over nine hundred years ago. Recognized as one of the best in Europe, the choir was organized in 1927 by its present director, Ragnvald Bjorne, and has become a national institution. It is composed of boys and young men of highly trained musicianship whose ages range from about twelve to twenty-five years. They sin at many important public occasions addition to their regular concerts giv in cathedrals, churches and conce halls all over Europe.

To gain admittance to the choir, th boys must be able to play violin piano and have a perfect musical ea Tenors and basses are recruited fro young men who are pursuing furth studies as professional musicians. Fo example, Eigel Silju, bass soloist, wh was a guest in the Charles Hanso home, had earlier been a choirbo When his voice changed to a dee bass, he studied opera for four yea in Italy.

Melvyn Simonsen, piano and orga accompanist, is also a successful pla wright, with a play currently runnin in an Oslo theater. He directs eigh choirs in Oslo and is a church organis as well.

Mrs. Hanson reported that "bot men were athletes and could d twenty-five push-ups easily and stan on their heads endlessly. They wer excellent conversationalists and en joyed all our foods and tried every thing. Neither drank more than on cocktail apiece — they preferred but termilk."

Mrs. Hanson no doubt spoke fo all six Universalist families who wer hosts to the group when she said: "Th giving of ourselves was so over shadowed by what we received tha we all were enriched by our guests We wept when they left. Even our ca sits at their doors looking for thei attention."

—Eleanor Calrow

NAMES OF HUNGARIAN FAMILIES NOW AVAILABLE

Late Memo — From Universali Service Committee.

The Universalist Service Committe has just received a list of one hundre and fifty Hungarian families who hav acute food needs. These names com prise those who have been "left be hind"—the widows with children an mothers with children whose husband have been taken off to slave labo camps. The list has been carefull

eened and sent to us by the Rev. ltan Nagy of the Unitarian Service mmittee in Vienna and the I.A.R.F.

Universalists — This is your oppor- ity to send to us for one or more mes of these families and begin ding packages of food directly to em. Parcels may contain up to forty- ir pounds, but are limited to sev- y-two inches combined length and dth. The Post Office Department orted to the Universalist Service ector that there are no restrictions these "gift parcels" except that the ial white and yellow custom declara- ns must be filled out.

Dana Klotzle suggests that you d a parcel weighing approximately enty pounds containing such items powdered milk, cocoa, sweet choco- e, dried fruit (prunes, raisins), rice, meal, tea, coffee, flour, sardines. All ms should be tinned or packaged — glass items. The cost of mailing a enty-pound parcel will be about .00 plus cost of contents; fifty-one nts for first pound and twenty-eight nts for each additional pound.

ERGER COMMISSION IVITES ASSISTANCE

Pursuant to the vote of The Uni- rsalist Church of America at its Gen- l Assembly in Detroit in August, 55, and the vote and resolution opted by the American Unitarian sociation at its annual meeting at ston in May, 1956, the governing dies of the U.C.A. and the A.U.A. h appointed six members to a Joint erger Commission, as follows:

Unitarian: Robert Killam, Lloyd S. ther, Kenneth McDougall, Virginia Gill, William B. Rice, Harry B. holefield.

Universalist: Carleton M. Fisher, ax A. Kapp, Wilson C. Piper, Alan wyer, Carl J. Westman, Robert S. olley.

The Commission met on September , 1956 and elected Dr. Rice Chair- n, Mr. Piper Treasurer, and Mr. olley Secretary. In order to obtain objective an approach as possible the problems confronting the Com- ssion, it then appointed those of- ers and Mr. Luther a subcommittee interview representatives of pro- sional institutional consultants.

At its second meeting on November and 27, 1956, and on the recom- mendation of its subcommittee, the Commission retained the services of Institutional Consulting Associates, of which Dr. Paul B. Gillen is director.

The Commission invites all interested persons to assist it in its work by sending directly to Dr. Gillen, at Institutional Consulting Associates, 39 Park Place, Englewood, New Jersey, pertinent information, comments, suggestions, and opinions which would contribute to the best possible understanding of the task confronting the Commission.

OUR LIBRARY DESK

(Continued from page 106)

I would take issue

I would take issue with implication of several illustrations. For example: a Catholic boy refuses to eat hot dogs because it is Friday, but cheats in paying his busfare. It is indicated that it is better not to cheat than to follow religious tradition. Such a conclusion may be true, and those of orthodox beliefs would probably be the first to agree with it. However, to point out that disapproved behavior is coincidental with observance of religious tradition is to generalize unduly and to confuse necessary relationship. This is dangerous, if one really wishes for sympathetic understanding of all points of view. It is especially dangerous if one hopes to instill a critical, *accurate* spirit of inquiry.

I share Mrs. Hunter's view that parents who have a strong reaction against orthodoxy have a special bias as they hear their children repeat and seem to accept orthodox theology. *A part of this bias is fear.* For twenty years, I have watched concepts of God, love, justice, and good deepen and widen as children are exposed to liberal religious education. I do not fear that immature concepts at five or seven mean immature concepts at fifty.

This book will speak loudly to new young liberals. I would wish it could have added to their assurance. Even though their child may draw a picture of God, with a long, white beard, at the age of six, and at the age of eight may say glibly "God is our Father and He made us in seven days," liberals need not fear. By the time he is eleven or twelve and has learned to discover *How Miracles Abound,* to explore with ancient and modern man *Beginnings of Life and Death, of Earth and Sky,* this same child will possess confidence in himself, reverence for life, and heightened awareness of what people have meant by God. He will have begun to be a religious liberal.

In spite of the above reservations, I believe Mrs. Hunter's book is worthwhile. Her devotion to and understanding of the sound philosophy behind liberal religious education, should clarify it for parents. Her explanation of God as "a word which people use to express many different ideas" is excellent. The technique of explaining much of the diversity of ritual and dogma in terms of emotional needs all men share, is sound and helpful for religious education. Because reading this book is an educational experience for all parents, "The Questioning Child and Religion" should have wide influence.

—Mrs. Elizabeth Holden Baker
Director of Religious Education,
First Parish in Cambridge

OPPORTUNITY TO HELP IN THE MIDDLE EAST

The Universalist Service Committee has issued a call for good used clothing and shoes on behalf of the thousands of Middle East Refugees living in the Gaza Strip and in Syria and Lebanon. Under a special arrangement with American Middle East Relief, Universalist shipments from local groups may be sent directly to the A.M.E.R. Warehouse, 2331 Twelfth Avenue at 133rd Street, New York City. The United Nations will pay transport charges to the Middle East for clothing sent by the Universalist Service Committee.

The first U.S.C. shipment of four tons sent from the Universalist Collection Warehouse in Waltham, Mass. is en route to the Middle East on the *Cleopatra,* the only vessel now in service. Since the U.N. does not have facilities to collect and package clothing, we have a wonderful opportunity to help the refugees in the Middle East, whose long-standing needs have been overshadowed by the more glamorous Hungarian Appeal. Please send for labels to place on packages going to the New York Warehouse. Write Universalist Service Committee, 16 Beacon Street, Boston 8, Mass.

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OBITUARY

LEWIS R. LOWRY, for many years a Universalist minister, died in Mercy Hospital, Hamilton, Ohio, Saturday, February 23, after a long illness. At the time of his death, Mr. Lowry was vice-president of the Ohio C.I.O. Council and district manager of the United Stone and Allied Products Union of America. He was a member of the Cincinnati Universalist parish and former pastor of the Universalist Church in Hamilton.

Lewis R. Lowry was born in Saginaw, Michigan, in 1894. He prepared for the Universalist ministry at St. Lawrence University and received his Bachelor of Divinity degree in 1919. He was ordained to the Universalist ministry in June of that year. He served numerous Universalist parishes in Ohio, namely Bellville, Blanchester, North Olmstead, Attica and Hamilton. He also held pastorates at Little Falls and Perry, N. Y. and for a time the Galveston Circuit of Indiana.

Private funeral services were held in Hamilton, February 25. The Rev. Albert Q. Perry, minister of the Cincinnati Universalist Church, officiated.

Mr. Lowry is survived by his widow, Helen Lowry, and two sons, Lewis and Lt. George W. Lowry, a brother, James, and a sister, Mrs. Clara Schacher.

Triumphant Homecoming

(Continued from page 107)

three thousand anyway, probably more. She had six curtain calls and played two encores which were short, but beautifully done. I honestly believe the girl felt every single note she played.

"We went back stage and talked to her for a minute. She was delighted that we had come, and we are going to her home soon. We waited in line as there were many other people waiting to greet her too. She's a very gracious person and accepted her praise beautifully. She deserved every bit of her ovation. She's giving another concert the 14th, I believe, which we shall attend. I was so proud to know her. It was truly an inspiring experience.

". . . I only wish you could have heard Aiko — you would have been so thrilled. Japanese audiences are far more polite than we are. So many people in the United States will talk and scuffle their feet — even get up a leave in the middle of a performan These people have only clapped cently; they used to 'Ssssss' instead clap; but they sure clapped last nig She played 'Variations on a Theme Handel' by Brahms. It was unbeli able that she could draw so much m sic from a piano, and her fingers 'fl and so gracefully that she made sound simple. She also played Debu as it should be played. We were happy to hear her, and I'll never f get it."

And from Toshio Yoshioka, exe tive minister of the Japanese Univ salist Church:

". . . It was certainly a magnific and exciting performance. The pap said that she would cast a new li in the world of piano music. The p ple of our church did a great deal insure a successful attendance and t are all proud of Aiko."

So are we all proud of Aiko a proud, too, that Universalist wom were privileged to sponsor this gif pianist.

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NOTICES

ANNUAL MEETING BETHANY UNION CORPORATION

The Annual Meeting of the Corporation of the Bethany Union for Young Women will be held at the Home, 256 Newbury Street, Boston, on Wednesday, April 17, 1957, at one o'clock.

Luncheon will be served. Please make reservations with Mrs. Dumas before April 12, 1957, CO 6-0240. The Annual Reports will be presented and the Officers elected for the ensuing year and such other business transacted as may legally come before the meeting.

Attest:

—EDITH ADA PIERCE, *Clerk*

CENTRAL FELLOWSHIP COMMITTEE

January 22, 1957, voted to approve the action of the Pennsylvania Fellowship Committee in granting to Harry K. Means, Licentiate, the right to perform the Christian ordinances.

On February 8, 1957, voted to accept the transfer of Dr. Benjamin B. Hersey from New York in accordance with Article III, Section 2, which permits a teacher in a theological school to be under the jurisdiction of the Central Committee.

—ESTHER A. RICHARDSON, *Secretary*

MAINE FELLOWSHIP COMMITTEE

The Fellowship Committee of the Universalist Church of Maine will meet on Saturday, May 4, 1957, at 1:30 P. M., at the Elm Street Universalist Church in Auburn, Maine, for the examination of the Rev. William J. Robbins, a Baptist minister, "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—DOUGLAS H. ROBBINS, *Secretary*

March 6, 1957

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—*The Watchman-Examiner*

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9

MASSACHUSETTS ASSOCIATION OF UNIVERSALIST WOMEN

Official Call

The 72nd Annual Meeting of the Massachusetts Association of Universalist Women will be held at the Universalist - Unitarian Church of Brockton, Inc. in Brockton, Massachusetts on May 3, 1957 at 10 A.M. for the hearing of the annual reports, the election of officers, and for any other business which shall legally come before the Board.

—EDITH N. WINN,
Recording Secretary

AMENDMENT TO BYLAWS, MASSACHUSETTS A.U.W.

An amendment to the Bylaws of the Massachusetts Association of Universalist Women will be proposed and voted on at the Annual Meeting by adding to Article vii, Section 7 the following: (g) Any Board member absent from three consecutive Board meetings shall be automatically dropped without further notice.

—EDITH N. WINN,
Recording Secretary

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union Friday, April 12, 1957, at eleven o'clock.

Dr. Minette Newman will give an illustrated talk on her trip to Hawaii.

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

— MARION H. PIKE, *Secretary*

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